

175 It was only with the beginning of World War I that trade in powder
 567 and fire-arms was stopped. For more than a century Portuguese
 648 patriots and thinkers had been insisting upon the necessity for
 ending the export of man-power, so evidently impoverishing in its
 effects on the life of the colony.¹ Law succeeded law, and regula-
 tion followed regulation, but there was little real change.² With
 the Republic,³ however, real changes began. Conditions were
 175 investigated,⁴ and although complete and immediate reform could
 567 hardly have been expected, changes did begin. Provisions for
 166 manumission upon presentation to authority were made and carried
 out. Repatriation from island and mainland plantations began to
 be undertaken. This was the origin of small communities of
 Cokue and other 'Ngangela' people now living at various points in
 the Umbundu country. From the plantations they were repatri-
 ated to 'their places of origin', which were, however, not their own
 homes but the places whence they had been sold into servitude.

464 Under various regulatory practices, contract labour has been
 • 467 continued down to the present day. The depression which came
 175 to Central Africa in 1930 reduced the demand to a minimum, and
 for a few years it did not represent a serious problem in the life of
 the Ovimbundu. There was a time of great activity in road build-
 ing (approximately 1915-32) when the demands for labour were
 a serious problem to Umbundu life. Soon after the opening of
 World War II a strong demand for colonial products revived the
 industries of Angola and stimulated the creation of new ones.
 The consequent demand for labour and the means used to supply
 it have come to constitute the most severe trial which has yet come
 to the Ovimbundu. Their docility has made this service bear more
 hardly on them than on some other people of the colony. Their

¹ e.g. Saldanha da Gama, *Memoria*, 1814; Sá da Bandeira, 1839; Lopes de Lima, *Ensaio* (1846), pp. xxxviii, 6 f., 44 f.; Casmiro, *África Nostra*, p. 60 f.

² The principal laws were promulgated as follows: 1836 (Formal abolition of the traffic); 1839 (Authorizing co-operation with the international naval squadron); 1840, 1841, 1845 (Supplementary ordinances); 1875 (Law of Liberation and regulation of contract labour); 1878, 1889 (Further regulations); 1899 (Dealing with 'corrective labour'); 1902, 1903 (Further regulation of recruitment).

³ Proclaimed in Portugal, 5 Oct., 1910.

⁴ A Commission came from Lisbon that same year and took testimony throughout the colony. For conditions just previous to the Republic, see Nevinson, *op. cit.*; C. A. Swan, *The Slavery of To-day* (1909); H. R. F. Bourne, *Slave Traffic in Portuguese Africa* (1908); W. A. Cadbury, *Labour in Portuguese West Africa* (2nd ed. 1910); C. Harding, *In Remotest Barotseland* (1905).

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geographic position in the centre of the colony has also made it harder for them to evade it. Nevertheless, many have emigrated. In 1941 and again in 1944, when the writer visited South Africa, he found thousands of Ovimbundu on the Rand and many more in the Rhodesias and the Congo. Many are also known to have gone to the South-West Territory and to Bechuanaland, and some even to such distant points as Natal's north coast and French Equatorial Africa.¹

Recent Developments

Currency, in the sense of money, is quite a recent introduction to the Ovimbundu. To the end of their trading activities, cloth ('trade goods') was the standard of exchange. Although dependence upon world markets caused prices to fluctuate with the course of the rubber trade, as we have seen, there was not, however, the great range which follows the fluctuations of the money market through a course of inflation and deflation. The Ovimbundu had had some dealings in money before the time of World War I, when there was a silver coinage, so that the depreciation which set in about 1921 was all the more confusing to them. This is not the place to discuss the finances and banking of Angola, but it must be noted that the conversion of the 'Escudo' into the 'Angolar' in 1928 at the rate of Ag. 0,80 to Esc. 1\$00 greatly increased the sense of confusion among the natives. This was only to be expected when the native tax remained at Ag. 80,00 where it was Esc. 80,00 before, whereas daily wages to contract labourers became Ag. 0,80 where before they were Esc. 1\$00. The confusion was considerable.²

Taxes began to be levied soon after military occupation, but for some years they were very small, especially in relation to opportunities for earning. When the head-tax reached Esc. 80,00 it remained at that figure for some years. In 1935 a 'work tax' and

¹ This state of affairs is frequently and quite freely commented upon in the Angola papers. For a recent notice see local correspondence entitled 'Noticias do Cuma' in the *Voz do Planalto* (Nova Lisboa) for 17 Aug. 1946. One of the most serious recent indictments is contained in an article in *O Farolim*, Luanda, 5 Nov. 1945, by Padre J. Alves Correia. This distinguished writer asserts that the present labour policy is 'killing the goose which lays the golden egg'.

² For finance, currency, banking, and economic conditions in general, see Department of Overseas Trade, *Economic Conditions in Angola*, H.M.S.O., 1929. There are also reports for 1923 and 1925, but the one for 1929 covers the previous decade.

VII. EDUCATION

INDUSTRIAL TRAINING AND DIVISION OF LABOR

871 Usually there is no formality connected with the industrial and occupational training of Ovimbundu children. The section dealing with play shows that boys and girls learn by spontaneous imitation of their elders.

874 There are, however, exceptions to this general truth. Special rites connected with the training and inauguration of blacksmiths and hunters have been described. The training of medicine-men and women will be dealt with in chapter IX, "Religion."

462 In describing economic life in chapter V, division of labor on a
463 sex basis; also specialization in industry because of peculiar tastes and aptitudes, were noted. There is clearly a twofold division in industrial life. In the first place sex determines occupation, and within this primary grouping there is a secondary grouping depending on personal preference and individual ability. I have found no instance of exclusive hereditary right to any occupation or industry.

• [467] The net result of the Umbundu system of division of labor is indicated by the following summary:

[342] When building houses, men dig the rectangular trench, cut the poles for the framework, lash the crosspieces, cut grass and lay the thatch, then place clay over the wattle walls. Women carry water for mixing the clay and convey the moist clay to the plasterers.

[224] Children puddle the clay with their feet. Males are hunters both professional and general. During a communal hunt women and children assist in driving game, which is frightened by the firing of

[857] grass. Boys organize games in which they imitate these activities.

[226] Men fish with a line and bait, whereas women use baskets and
[23] narcotic poison. Men and boys take care of cattle and have charge of dogs. Women and girls give what slight attention is afforded to other domestic animals. Male specialists castrate bulls and goats.

[241] During agricultural operations men clear the ground and burn the bush. Women carry on hoe cultivation without assistance from

[482] men. Men are the chief carriers in caravans, but women and children may sometimes be seen carrying loads. They march in line with the men but have smaller burdens. Males are employed in blacksmith's work, wood-carving, making weapons and tools, weaving mats, dressing hides, spinning cotton, and formerly in weaving on an upright loom. Men are exclusively the makers of